

AMY GRANT'S DIVORCE

Updated July 3, 2000 (first published October 31, 1999) (David Cloud, Fundamental Baptist Information Service, P.O. Box 610368, Port Huron, MI 48061, wayoflife.org, fbns@wayoflife.org) - In March 1999 Contemporary Christian Music megastar Amy Grant filed for divorce from her husband, Gary Chapman, citing "irreconcilable differences." They were married for 16 years. The field of Contemporary Christian Music is rife with adultery and divorce. I documented this in the 450-page book *Contemporary Christian Music Under the Spotlight*, which is available from Way of Life Literature. Of the top 20 all-time best-selling Christian albums, eight belong to Amy Grant (CCM Magazine, July 1998).

ANOTHER MAN

Although she claims that she did not commit adultery physically, it appears obvious that she did emotionally. Grant began dating her friend, country singer Vince Gill, even before her divorce was finalized; and she admits that she had a close emotional relationship with him for a long time. In an interview with CCM Magazine, Grant's ex-husband Gary Chapman testified that Amy came to him in late 1994 and said: "I don't love you anymore You're the biggest mistake I've ever made. ... I've given my heart to another man" (CCM Magazine, January 2000, p. 36). It was not until three years later, in 1997, that Gill divorced his wife. Chapman said that he believes Amy's relationship with Gill was the primary cause of the divorce (Ibid.).

Amy married Vance Gill in March 2000.

UNSCRIPTURAL COUNSEL

In an interview with CCM Magazine, Grant notes that she and her husband went through numerous counseling sessions beginning in 1986. Not only did this counseling not save her marriage, some of it apparently contributed to it. She quotes one counselor who gave her the following unscriptural advice:

"Amy, God made marriage for people. He didn't make people for marriage. He didn't create this institution so He could just plug people into it. He provided this so that people could enjoy each other to the fullest" ("Judging Amy," *CCM Magazine*, November 1999, p. 36).

Grant concluded from this that "if two people are not thriving healthily in a situation, I say remove the marriage [and] let them heal" (Ibid., p. 36).

In August 1998, Grant told her husband: "I believe and trust that I've been released from this [marriage]" (Ibid., p. 35). She came to this foolish conclusion although she had no biblical grounds for separation or divorce and her husband was committed to the marriage. Only the Lord knows the woman's heart, but it appears that she had committed herself to marrying another man to whom she had already given her heart. She admits that she saw in Vince Gill "a true complement" to herself.

In contrast to Grant's delusion about being released from her marriage, the Bible is very clear about God's will:

"And unto the married I command, yet not I, but the Lord, LET NOT THE WIFE DEPART FROM HER HUSBAND: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (1 Corinthians 7:10,11).

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a

man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, WHOSOEVER SHALL PUT AWAY HIS WIFE, EXCEPT IT BE FOR FORNICATION, AND SHALL MARRY ANOTHER, COMMITTETH ADULTERY: AND WHOSO MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY" (Matthew 19:3-9).

Amy Grant's husband did not want the marriage to end and he sought to save it. He told CCM Magazine: "For five years after I was told that I was no longer loved and that she wanted out of the marriage, I refused that because of the kids." He testified of getting down on his knees and begging her not to leave. Contrary to Amy's self-esteem psychobabble about God releasing her from the marriage, Chapman does not believe the divorce is God's will. He says: "It was not God's will that we divorced. It wasn't. That was not His plan. ... Did we allow God to do all He could do? Unquestionably no. No, we did not. 'Irreconcilable differences' [the basis upon which the divorce was sought] is such a lame and hollow phrase. That's what you say when you're afraid to say anything. It's the legalese that allows you to walk away. From my vantage point, we had one irreconcilable difference: I wanted her to stay, and she wanted to leave. Everything else, God could have reconciled" (CCM Magazine, January 2000, pp. 36,37).

JUDGE NOT

In typical CCM fashion, Amy Grant lashes out at those who would judge her. Note the following statements from her interview:

"Let's get real. Humanity is humanity. You want to know what my real black ugly stuff is? Go look in a mirror and everything that's black and ugly about you, it's the same about me. ... No one is ever changed because of judgement. ... It doesn't make one person more holy to point out the sin of another person" (Amy Grant, *CCM Magazine*, November 1999, p. 38).

While it is true that all are sinners, it is not true that Christians have no right to judge sin. When a member of the church at Corinth committed fornication and brought reproach upon the name of Christ, the congregation followed the Amy Grant philosophy and refused to exercise judgment. Paul rebuked them for their tolerance and lack of judgment in the matter.

"For I verily, as absent in body, but present in spirit, HAVE JUDGED ALREADY, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Corinthians 5:3-5).

Christians ARE responsible to reprove sin in the lives of others with the goal of bringing the sinner to repentance.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephesians 5:11).

"Them that sin rebuke before all, that others also may fear" (1 Timothy 5:20).

"This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith" (Titus 1:13).

"But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Hebrews 3:13).

"Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19,20).

The love of Christ does not overlook sin. The Lord Jesus Christ said, "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Revelation 3:19).

SENSUAL MUSIC AND LIFESTYLE

Amy Grant's divorce to her husband is sad, but it is not surprising. Her life and music have been marked by sensuality and pop psychology rather than true holiness and biblical truth. Her 1997 album, *Behind the Eyes*, made no mention of God or Jesus Christ and had no explicitly Christian lyrics. She told secular entertainment distributor imusic that the song "Like I Love You" is actually about loving oneself!

Articles about Amy Grant in the secular media invariably reveal that she is loved not for her Christian message but for her sensuality. She admittedly flaunts her sexuality and even her voice is described in sensual terms, as "alluring and seductive."

People magazine noticed Amy's lack of holiness in the performance of the video for the song "Baby, Baby." "There's saintly Amy cuddling some hunky guy, crooning 'Baby, Baby' into his ear and looking pretty SLEEK AND SINFUL..." (People, July 15, 1991 p. 71). Amy Grant admits that "I'M TRYING TO LOOK SEXY to sell a record..." (Rolling Stone, June 6, 1985, p. 10). When asked about the controversy surrounding this video, Amy replied: "The whole thing just seemed very boring to me. Besides, shooting the video was a blast. IT'S FUN TO FLIRT if you're a happily married woman" (Woman's Day, Dec. 22, 1992, p. 35).

The Bible says that sexual flirting, immodest attire, and such things are basically the same as adultery. When Amy Grant dresses sensually and dances sensually in her performances, she is committing adultery with her audience. Such action does not contribute to a healthy marriage. Further, it is obvious now that Amy was NOT necessarily a happily married lady when she spoke to Woman's Day magazine in 1992.

UNSCRIPTURAL PHILOSOPHY

Amy Grant's unscriptural philosophy is evident in the following statements she and her associates have made to the press:

"I have a healthy sense of right and wrong, but sometimes, for example, USING FOUL, EXCLAMATION-POINT WORDS among friends can be good for a laugh" (Amy Grant, interview with *Ladies Home Journal*, December 1985, p. 100).

"[Amy] doesn't want the conservative fundamentalists coming to the concerts. SHE WANTS YOUNG PEOPLE WHO WILL GET UP AND MOVE TO THE BEAT, people who want to be pinned against the back wall by the volume for two hours. That's what she gives them. Besides, Amy never had the traditional Gospel music fans, so how could she turn them off? She has never been the darling of the fundamentalists" (Don Butler, Gospel Music Association executive director, cited by Bob Millard, *Amy Grant*, p. 154).

"It seems to me that PEOPLE WHO ARE MOST ADAMANTLY AGAINST PREMARITAL SEX HAVE EXPERIENCED SOME KIND OF PAIN IN THEIR OWN LIVES. Like the people who say absolutely NO to rock 'n' roll. Chances are it has something to do with a past sadness..." (Amy Grant, interview, *Ladies Home Journal*, December 1985, p. 210).

"I'm a singer, not a preacher. I'M NOT LOOKING TO CONVERT ANYBODY. I feel people come to hear my music, not to hear me talk" (Amy Grant, *St. Petersburg Times*, Florida, April 7, 1984, p. 4).

"I don't feel like it's my mission in life to preach to people. I feel like it's just my gift to communicate life as I see it" (Amy Grant, *Family Weekly*, August 11, 1985).

"I've become disillusioned, and that's why my lyrics are less idealistic. I'm realizing that the world isn't a perfect place, and GOD CAN'T SOLVE EVERYONE'S PROBLEMS" (Amy Grant, interview, *Family Circle*, September 9, 1986, p. 24).

"If an audience feels I've walked away from God because I no longer talk about Him onstage, then that's their loss" (Amy Grant, *Ibid.*).

"I get tired of Christians trying to tell me what being a Christian is. I get tired of that kind of Christianity. ... People asking, 'Have you had your quiet time today?' We have such a regimented idea of what Christianity is" (Amy Grant, 1980, cited by Bob Millard, *Amy Grant*, p. 107).

"That's one reason I started writing songs, because I DIDN'T WANT TO IMPOSE MY RELIGION ON ANYONE. This way the audience can sit back and draw its own conclusions. ... My art and the feeling I am trying to communicate through the songs, it would be silly for me to say, this is who God is; I DON'T HAVE ANY ANSWERS" (Amy Grant, interview, *The Philadelphia Inquirer*, Oct. 21, 1984).

"I want to play hardball in this [music] business. ... I want to be on the same level professionally with performers in all areas of music. I LOVE TO HEAR BILLY JOEL, KENNY LOGGINS AND THE DOOBIE BROTHERS. Why not? I aim to bridge the gap between Christian and pop" (Amy Grant, interview, *Time*, March 11, 1985).

"CHRISTIANS CAN BE SEXY. What I'm doing is a good thing" (Amy Grant, interview, *People*, July 15, 1991).

[The following is Amy's own description of her actions before a crowd of 30,000 young people in Kissimmee, Florida, in 1978.] "We're sitting there, I do my sound check. All these girls are in halter tops, great figures, EVERYBODY'S WEARING NOTHING, we're in Floriday [her way of pronouncing Florida]. I'm eighteen and I know what they're thinking. I said, 'I really want to know Jesus and I really want to love him except ... my hormones are on ten and I see you all ... sitting out there getting chummy and praying together--and WE'RE HORNY. MY FEELING IS WHY FAKE IT? I'm not trying to be gross, I'm saying let's be honest about what's coming down'" (Bob Millard, *Amy Grant*, 1986, p. 103).